THE EASTERN QUESTION

MODERN GREECE

WITH MAP

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THE EASTERN QUESTION.

MODERN GREECE

BY

GEORGE M. TOWLE.

With Map.

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PREFACE.

THE kingdom of Greece is closely connected with the Eastern question. The long subjection of the Greeks to the Ottoman power, the tyranny of centuries, the inveterate antipathy nourished in the proud and patriotic hearts of the subject race by that tyranny, the fact that more than one essentially Greek province still remains under the dominion of the Sultan, and the warm sympathy which the Greeks feel for the oppressed Bulgarians, Bosnians, and Albanians, — a sympathy arising alike from kinship in race and from identity of religious faith, — are reasons why the Greeks should feel an intense desire for the fall

of the Osmanlis in Europe, and why they are eager to join in dealing the death-blow at that semi-barbaric and semi-heathen power. These considerations lend a peculiar interest to modern Greece at the present time, and form the motive of the publication of this account.

G. M. T.

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HELLAS
OR
GREECE.
AND IONIAN ISLANDS.
English Miles.
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TURKEY
ALBANIA
THESSALY
EUBOEA
CHANNEL OF EUBOEA
ACARNANIA
AETOLIA
ACHAIA
PHTHIOTIS
BOEOTIA
ATTICA
PHOCIS
LOCRIS
ARGOLIS
ARCADIA
MESSENIA
LACONIA
ELIS
ITHACA
CEPHALONIA
ZANTE
SAMOS
SCYROS
ANDROS
TINOS
MYCONOS
SYRA
CYTHNOS
SERIPHOS
SIPHNOS
PAROS
NAXIA
AMORGOS
MELOS
IOS
SANTORIN
CERIGO
CORFU
Gulf of Volo
Gulf of Arta
Gulf of Patras
Gulf of Lepanto
Gulf of Athens
Gulf of Nauplia
Gulf of Kalamata
Gulf of Kolokythia
Gulf of Arcadia
Longitude East 22 from Greenwich
HELIOTYPE.

MODERN GREECE.

I.

HISTORY.

I do not propose to review the thrilling history of ancient and classic Greece; to follow the splendid career of this brave, refined, and philosophic people, from their rise to the extinction of their liberties by Alexander, or to linger over the sad spectacle of the chaos which succeeded his death; the conquest of Greece, a prey to internal dissension and perpetual civil conflict, by her Roman rival; the long night of oblivion, and the dreary ages of degradation and slavery which preceded the slow recovery and revival of the grand old state, which have been witnessed in this century. Only that portion of Greek his-

tory which bears upon the present condition and aspect of the country will be rapidly sketched; and the account will be confined to such historical incidents as are necessary to illustrate the Greece of to-day.

From the time of the conquest of Greece by the Romans, which occurred in the second century before Christ, this courageous and unhappy people remained under foreign dominion until within the memory of men still living. The decline of the state after Alexander's death enabled ambitious men to contend with each other for the supreme power, with apparently little effort on the part of the people to re-establish its old authority and splendor.

The Roman Republic had now reached the height of its power, and, looking abroad for conquest, made a pretext of an alleged alliance of the Greeks with Hannibal to invade the peninsula; and despite an heroic struggle on the part of Philopœmen and his patriotic league, and the valor of the bold but bloody Perseus, the Romans conquered Greece, and established a Roman governor in every province. The ancient

name of the country was changed by its new masters to Achaia: the Greeks were grievously taxed for the benefit of Rome, and for a period they submitted without resistance to the yoke.

Fifty years after the conquest, Athens rose in revolt; but Sulla came, assailed the capital, speedily quelled the last feeble attempt to recover liberty, and thenceforth Greece was doomed to the decay to which a subjugated race always, sooner or later, yields. Athens still retained something of her refinement and learning; but the rest of the country lost, to a large degree, even what little vigor and prosperity the warring successors of Alexander had left it.

The state of Greece was somewhat improved when, in the fourth century after Christ, the Roman Empire was divided, and Constantinople was made the capital of its eastern division. In this eastern division, Greece was included; and we may judge that the old elegance and polish of Athens were not yet wholly extinct, since Greek became the language of the imperial court, and the empire itself was called "Greek." When the barbarians of the North descended upon Rome,

Theodoric invaded and desolated Greece. Bulgarians and Normans followed, and again and again the wretched land underwent the ravages of fire and sword. The crusaders fought for its dominion, for the faded glories of Greek sovereignty; Venetians, French, Sicilians, and Piedmontese wrangled over its *débris*.

The Turks, coming in hordes from Asia, and fired with martial zeal by the precepts of their faith, became the next masters of the peninsula. Assailing it as an exposed part of the Eastern Empire, these fierce Asiatics overran several provinces of Greece; confined the authority of the emperor to his capital on the Bosphorus; and finally, under Mohammed the Second, captured Constantinople with an army of three hundred thousand men in 1453, and dealt the finishing blow to the empire. This done, Mohammed continued his conquest of Greece, subduing Athens, the northern provinces, and the Morea.

The story of Turkish ascendency in Greece is a dreary and a not very eventful one. Nations which have no history are not always happy.

The quiet that "reigned in Warsaw" was the same quiet of torpor, degradation, stagnation, lack of ambition, and supreme despair, which characterized Greece under the long line of Ottoman sultans. Now and then, there was a spasmodic attempt at resistance: the old proud spirit now and then awakened something like remorse and heroic attempt in the breast of a Greek chief; and he tried, though vainly, to relight the fire of patriotism in the hearts of his countrymen.

The aggressions of the sultan were only limited by the successful repulses of the Hungarians, and checked for a time by the wars with the Venetians. The Turkish dominion over Greece was so complete and so demoralizing, that the cities became straggling hamlets, all industries were paralyzed, and wild beasts once more roamed over the land which had once been graced by the highest refinements of material civilization. Pirates plundered their ships on the seas, and their Turkish tyrants beggared them with the imposition of enormous taxes at home.

There is one fact, however, about the enslaved Greeks of the middle ages, which commands

our admiration. Through every peril, ground down by a relentless Asiatic despotism, and tempted by the offer of every amelioration excepting liberty, they clung bravely to their religious faith. Mohammed found them Christians; and they remained Christians in spite of every attempt, by methods cruel or gentle, to convert them to Islam. So tenacious were they of their creed, that the sultans, despairing of their conversion, at last allowed them, on condition of their paying a heavy impost, to worship God according to their consciences.

The Greeks remained almost listlessly under the dominion of the sultans for a period of two and a half centuries. The hour of their deliverance, indeed, had not come at the end of that period; but a series of events then began to take place which were to lead up to Greek independence.

Venice, though she had passed the meridian of her power, and was in her decline, had not, at the beginning of the last century, sunk into the decay which soon after began to undermine her. She was still rich, with some remaining prestige

on the ocean, and a formidable enemy wherever she came into collision with other powers. The Venetians had long coveted Greece. The extent of the Greek coast, its many fine harbors, and its military strongholds, tempted their ambition. They accordingly sent their galleys across the Adriatic, invaded the Morea, advanced to Lacedæmonia and Corinth, and carried their triumphant arms to the walls of Athens itself.

After an assault which continued three days, Konigsmarck, the Venetian general, compelled the Turks to surrender; and the classic city, half destroyed by a furious bombardment, fell into the hands of Venice. But this conquest did not long remain an apanage of the doges. The bad government of these elective princes, resulting in the decadence of Venice, weakened her power to retain what she had thus wrung from the Turks; and, after ruling Greece for a quarter of a century, she was forced to yield it up again to its old Ottoman tyrants.

A temporary change in their masters seems to have inspired the Greeks with long-dormant aspirations, if not for liberty, at least for progress.

Intelligent and patriotic men arose, and made earnest efforts to arouse the old Greek ambition. They urged that schools should be established; and, recognizing how vain it was to seek for indulgence at the hands of the sultans, they actually bribed the beys and pashas who governed in their provinces to wink at the existence of the schools which they succeeded in planting here and there. These patriots went farther, and tried to revive the maritime prosperity of the olden time. They advocated the building of ships and docks; but this was soon stopped by the jealous government at Constantinople.

It was not long after these partially successful attempts to restore something of her old prestige to Greece that a new prospect of finally shaking off the Ottoman yoke, and of recovering their ancient liberties, opened dimly to the view of the oppressed race. Peter the Great, ascending the Muscovite throne and founding the Russian Empire, brought with him other and still more ambitious projects. He was the first to dream of a resurrection of the long-extinct empire of the East, which should be Christian and European

as before. Such a design, indeed, seems to have assumed definite shape in the active and restless mind of the renowned czar; and it included a purpose to expel the Ottomans from Europe altogether.

Peter did not live to put his project into execution, but he left it as a legacy to his successors; and the seed of ambition and lust of conquest thus planted has grown in the hearts of the Muscovite czars ever since. The bold and masculine Catherine went farther than Peter. She proposed to deal a first blow at Ottoman power by liberating the Greeks. Had she continued sincere and in earnest, Greece might have been free long before it was. She encouraged the Greeks with promises of aid, and incited them to insurrection.

The Mainotes, a powerful tribe in the mountains, prepared to raise the standard of revolt, and actually attacked several fortresses on the Morean coast; but, when they found that Catherine only sent a beggarly force of five hundred badly armed men to aid them, they were forced to give up the struggle in despair. A large portion of

the patriot force was put to the sword by the once more victorious Turks.

The Greeks were thus consigned to the far from tender mercies of the sultans for another long and dreary period. Again they were scourged by the tyrants of the seraglio, aided by the lesser but yet more murderous tyrants, whom the sultans permitted to plunder and slaughter them, desolating villages, and laying waste their lands. But the yearning for independence was now growing stronger throughout the land. Ali Pasha, the ruthless governor of Joanina, found himself desperately resisted by the Suliots ; and every new cruelty stimulated the Greeks to a more grim resolve that they would rise once more against their oppressors.

In the early years of the present century, this spirit of resistance began to take definite shape. A league called the "Heteria," or "League of Friends," was formed, and its members bound by oaths to stand by the country and by each other when the opportune moment came to raise the standard of revolt. Emissaries of this league spread through Greece, preparing the popular

mind and heart for a coming struggle for freedom; and branches of it were formed in nearly every province. The society, however, had its head-quarters at St. Petersburg, where a keen sympathy, proceeding alike from pity for the enslaved race and from the self-interest of Russia, existed with its objects. It was very completely organized, with its officers, grades of membership, and secret signs and tokens. The project of a rising was long discussed and planned; and at last, in 1821, the first open movement was made.

The leaders of the Greeks were an ambitious young man named Michael Guzzo, who had been made Hospodar of Moldavia, and Prince Alexander Ipsilanti, a Russian general, who was at the head of the Heteria. The Czar Alexander I. promised to support the Greek insurgents at the proper time; and the Servians were ready to join arms with their Greek brethren.

Ipsilanti opened the contest by crossing the Pruth into Moldavia; issued a proclamation calling upon the Christians to rise and rid themselves forever of Turkish tyranny, to flock to his standard, and aid him in achieving liberty for the

Greeks With him came a body of impetuous young Greeks, who called themselves the "Sacred Band," who wore a black uniform, and adopted as their crest a death's-head and cross-bones; and as their legend, "Either carrying my shield, or carried upon it." Thus began the Greek revolution.

Its first essay, however, had a melancholy and discouraging result. Ipsilanti had marched too soon, before he or the country was fully prepared; and he relied too implicitly on Russian pledges, which had already played the Greeks false in the time of Catherine. The Turks savagely fell upon his little army in great force at Dragachan, scattered it, and slaughtered all of the "Sacred Band" that they could intercept; and the chief himself was seized by the Austrians, and imprisoned. But the Sacred Band had at least displayed a heroism which was worthy of the palmy days of Hellenic valor.

The disaster checked the rising which had begun throughout the peninsula; and it is not improbable that an end might have been put for a time to the insurrection, had it not been for

the savage barbarity of the Ottomans themselves. The Turks everywhere, seized with rage, fell upon the Greeks, kidnapped the women, and massacred the men. In Constantinople the air was poisoned with the bodies of Greeks who had been ruthlessly shot down in the streets and at their own doors ; and among the victims was the venerable patriarch Gregory of Constantinople, who was hung at his church-door in his sacred robes.

The same scenes of murder and rapine occurred in every Mohammedan city and town. The effect of these horrible atrocities was to rouse to a white-heat the old heroic spirit of the Greeks. Then appeared upon the scene the hero whose memory has been embalmed in verse by an American poet, — Marco Botzaris, who headed the insurgents in the north, and summoned the whole male population to his standard.

In the Morea, a white-haired bishop took command of patriot troops ; and here, too, Petros Bey, Calocotroni, Demetrius Ipsilanti, and Prince Mavrocordato, gathered rude regiments of men whose blood was boiling at the slaughter of their

brothers, and who were eager to be led against their oppressors.

There is not space to follow this most memorable war through its thrilling details: I can only give its obstrusive facts and most signal results. Its history teems with the relentless cruelty of the Turks, who massacred, plundered, and burned wherever they were victorious, and desolated the country over which they passed in retreat. The Greeks, after one or two reverses, took the citadels of Calavrita and Calamata, won the battle of Valtezza in the Morea, and completely blockaded the Turkish ports and islands with their fleet.

The patriots were as badly armed and equipped as were our own patriots at the outbreak of the Revolution. They had but rusty firelocks, old swords, kitchen-knives, spades, and wooden pikes, and everywhere met the enemy at serious disadvantage in point of discipline and organization. Yet their wrath and their valor made up in large degree for their lack of arms, ammunition, order, and provision. They struggled like heroes. A brave Greek named Ulysses fought a second

battle at the pass of Thermopylæ, and, like Leonidas of old, held back an army many times as large as his own, and kept the pass.

Tripolizza, the capital of the Morea, was besieged by Calocotroni, though he was unable to bring up artillery. The Turks within, desperate with rage and hunger, massacred the Greek priests. Then Calocotroni entered by a ruse, and drove the enemy out. The vengeance of the Greeks for the murder of the priests was swift and terrible. The streets of Tripolizza ran with the blood of Turkish men, women, and babes. At last the patriots had become as savage as their foes.

Despite many defeats, the terror inspired by Turkish brutality, dissensions in their own councils, and the desperate need of money, food, and ammunition, the Greeks gradually won possession of a large portion of their country.

A congress was called at Epidaurus; and there the independence of Greece was solemnly declared on the 1st of January, 1822. Prince Mavrocordato, a man of talents and energy, was chosen chief of the state; agents were de-

spatched to every Christian country to appeal for substantial aid; and the seat of government was established at Corinth, that historic city having been besieged and taken by the Greeks soon after the declaration of independence. The new government was constituted by establishing an executive, judiciary, and a senate, annually elected; and the religion of Greece was declared to be that of the orthodox Eastern Church, while full toleration was accorded to all other sects.

The executive comprised the president and four others; the judicial power was confided to eleven judges; and the French commercial code was adopted as that of Greece. The organization of a civil polity closed the first act of the war. The second opened with an event calculated to arouse Greek patriotism and indignation to a frenzy.

The inhabitants of the lovely Island of Scio, peaceful, and, although Greeks, abstaining from taking part in the war, were the victims of a new example of Turkish perfidy. The Turkish garrison having been ousted by the Samians, a Turkish force was landed on the island. Kara

Ali, its commander, promised, that, if the Sciots would give up their arms, no harm would be done to them. They gave up their arms: whereupon Kara Ali ordered a general massacre, and twenty-five thousand Sciots fell beneath the guns and cimeters of his soldiers.

The Greeks took speedy revenge for this horror. Canaris steered a fire-ship into the midst of Kara Ali's fleet, made for the flagship, and set it on fire. Kara Ali was killed as he tried to leave it, and returned to Scio a corpse.

The tide of war ebbed and flowed month after month, and year after year. Calocotroni and Ipsilanti, with five thousand dauntless patriots, wearied out the army of Mahmoud Pasha by constant attacks. Marco Botzaris fought furiously in the northern provinces, and the Greeks at Missolonghi beat back an assailing force of twenty times their number.

On the other hand, they soon lost the heroic Botzaris, who died fighting like a tiger in the very hour of victory, in July, 1823. They were at one time almost completely driven from the southern provinces: they had to cut their way out of Mis-

solonghi in the dead of night, carrying with them their women dressed in men's clothes; and, after all their struggles, the patriots once more seemed to be contesting a hopeless cause.

Their long struggle had awakened the keenest sympathies of Christian Europe. Lord Cochrane, with his naval genius, had come to their aid; Lord Byron had plunged with feverish enthusiasm into the war; multitudes of Englishmen, as well as Russians, had hurried to take up arms in behalf of the suffering heroes.

Now it became the turn of the nations to interfere between the Turks and their victims. Russia, England, and France undertook to mediate. The sultan indignantly rejected the offer. A combined fleet of the powers sailed to Navarino; and Sir Edward Codrington, the admiral, sent a peremptory demand upon Ibrahim Pasha, who was dealing cruel havoc among the Greeks, to withhold his hand. Ibrahim's reply was as curt as his master's had been.

The fleets then entered the harbor; and, having sent a boat with a flag of truce, this was fired on by the Turks. Codrington had nothing to do

but to fight; and the result of a short and sharp conflict was, that the Turks were badly beaten. Some of their ships were burned, and six thousand men were killed. Even this disaster did not move the sultan's obstinacy. The czar declared war; and the new President of Greece, Capo d'Istria, repaired to Nauplia, and set vigorously at work to establish order in the country, rent, riven, and disorganized as it was by long and intensely cruel warfare.

The French, co-operating with the Russians, sent out a fleet, and compelled Ibrahim Pasha to retire, with the ships he had left, to Egypt. The three powers united in acknowledging Greek independence; and the last contest of the war took place in Bœotia early in 1829, in which Demetrius Ipsilanti, with three thousand men, gave it a glorious ending by a signal victory over seven thousand Ottomans. So one of the brothers Ipsilanti opened, and the other closed, the great struggle.

Thus the Greeks achieved liberty; and from this point, poor, desolated, in a state of confusion and anarchy, with industries dormant, and

commerce pretty much destroyed, they set forth on a career of regeneration and progress. The prospect was still difficult, and not very bright before them. The great powers had wrung their freedom from the Turk, and these powers now intervened to dictate to Greece such institutions as they chose to impose. They agreed finally that Greece should be an independent state; but, in defining her boundaries, they still left Turkey some of the northern Greek provinces. They were willing that Greece should try a constitutional system; but, violating the preference of the Greeks for a republic, the powers arrogated to themselves the right to establish a monarchy, and to select a prince to govern them.

The crown was offered first to Prince John of Saxony, who declined it; then to Prince Leopold of Saxe-Coburg (afterwards King of the Belgians), who, finding that he was quite unacceptable to the Greeks, abdicated in a few months; and finally to Prince Otho of Bavaria, who was proclaimed king on the 8th of August, 1832.

This settlement was, for a while, violently resisted in Greece. The president, Capo d'Istria,

tried to reconcile his countrymen to the new arrangement; but there were disturbances in the Morea and Hydra, and Capo d'Istria was assassinated by an insurgent as he was going to church at Nauplia.

Otho of Bavaria was a boy of fifteen when he began his stormy reign over the Greeks. He was sustained by the great powers, but seems to have been unpopular from the first. The regency did many things to provoke the enmity of the people; and when Otho himself took charge of the affairs of state, although at first this event, and that of his marriage with the beautiful and generous-hearted Princess Amelia of Oldenburg, created considerable enthusiasm in Greece, he soon adopted a policy which roused the indignation and opposition of his subjects.

But little was done to improve the material condition of the country, which long slavery and a bloody war had made wretched indeed; attempts at reform were few and feeble; there was corruption among the officials, and repression on the part of the government; frequent plots were discovered, and revolts broke out; and at

last, in 1844, the king was compelled to grant a new constitution.

It established the equality and personal liberty of the people, the freedom of the press, the abolition of serfdom, public instruction, a popular chamber having the exclusive right to originate money bills, the responsibility of ministers and the right to impeach them, trial by jury, and almost every other safeguard which pertains to a constitutional government.

This charter of civil and political rights remained in force from 1844, when it was adopted by the National Assembly and confirmed by King Otho, until October, 1862, when that indolent, pleasure-loving, and incompetent, though not ill-natured prince, was expelled from the throne, having reigned nearly thirty years.

Although there was still a strong feeling in favor of a republic in Greece, the three protecting powers, England, Russia, and France, again intervened to dictate who should be its ruler.

The National Assembly was convened at Athens in March, 1863, after an interregnum of nearly six months. At the instigation of the

powers, it elected Prince George, the second son of King Christian IX. of Denmark, as their sovereign; and this prince still sits on the throne of the Hellenes. A new constitution, modifying and amending that of 1844, was framed and adopted by a constituent convention summoned and elected for the purpose, and went into operation in October, 1864.

II.

KING, CONSTITUTION, AND CAPITAL.

GEORGE THE FIRST, King of the Hellenes, was born on Christmas Eve, 1845; and is consequently now in the thirty-second year of his age. At the time of his ascension of the throne, he was eighteen; but he was declared of age, and at once took personal control of the affairs of the kingdom. In October, 1867, he married the Grand Duchess Olga of Russia, eldest daughter of the Grand Duke Constantine, who is the brother of the Czar Alexander II.

The present royal family of Denmark have had singular fortune in attaining power and in making brilliant marriages. The king, Christian IX., was a remote relative of his predecessor, and the fourth son of his father, and, but a few years before his accession, seemed to have little chance of reaching the throne. His eldest daughter,

Alexandra, married the Prince of Wales, and will one day, in all probability, be Queen of England. His second daughter, Dagmar, married the Grand Duke Alexander of Russia, heir-apparent of the Czar, and is likely to be empress. His eldest son, Frederick, married the only child of the late King of Sweden and Norway; and his second son is King of Greece. Four of his children will thus probably occupy thrones: two of them will share the two greatest thrones in Europe with their husbands.

King George is a fine-looking young man, with an open, pleasant face, well-cut features, and a tall, sturdy frame. His bearing is quiet and dignified, his manners mild and prepossessing. As a ruler, he has less force than liberality and good intent. He will never make a striking figure as a ruler; but throughout his reign he has earnestly endeavored to satisfy and to improve a restless and insubordinate race, and to keep the peace among a host of grasping officials and violently factious statesmen.

This sincerity of purpose, and honesty of good intentions, have enabled him to reign without

arousing dangerous agitations. He contrasts very favorably with Otho, being his superior in intelligence, in earnestness, and in his willing adoption of constitutional methods of governing. His chief defect is a lack of force, and decision of character.

Bred a Protestant in the plain, almost republican court of Copenhagen, he has steadily adhered to his faith while not attempting to interfere with the state religion of his subjects. He is simple in his tastes, and faithfully attends to his business; and is, if not a great, at least a very respectable sovereign.

Queen Olga is in her twenty-sixth year. She has little beauty, but much of that vigor of character for which almost every member of the imperial family of Russia is noted, and in which her husband is deficient. She adheres as faithfully to the Greek Church as King George does to the Protestant.

The issue of the marriage has been five children, three sons and two daughters. The sons are Constantine, Duke of Sparta, aged eight; George, aged seven; and Nicholas, aged five.

The daughters are Alexandra, aged six; and Maria, aged one year.

The constitution of 1864, which has been referred to, is a more definite charter of public and personal liberties than was that of 1844, which it superseded. It provides that the sovereign shall take an oath to support it, in presence of the great dignitaries of the Church and State; and that he must summon the legislature to meet at Athens within two months after his accession. If the new king is either under age or absent, the assembly is enjoined to meet within ten days after the throne has become vacant: meanwhile the ministers are to maintain the executive authority. The constitution provides that King George may continue to hold the Protestant faith of his fathers, but ordains that his successors shall profess the Greek creed.

The old constitution abolished the nobility and hereditary titles, but retained an upper house, or senate. The present instrument confines the legislative power to a single body, which is called the Boulé, or National Assembly. This body is elected for four years by universal popular suffrage and by ballot.

The assembly is required to meet at Athens on the 1st of November every year; and must remain in session during at least three, but not more than six, months. A quorum of the assembly is fixed by the constitution at one-half its complete number; a majority of all the members is required for the passage of a bill; and every bill must be voted upon, article by article, three times, and on separate days. No constituent power is reposed in the legislative body. It consists of about two hundred members.

This organization of the assembly has had some result in furthering the political education of the Greeks, which, at the period of Otho's abdication, was scarcely more advanced than in the days of Turkish dominion.

The king is aided in the executive administration by two councils, — that of the ministry, which is responsible and subject to the decisions of the Boulé, and the general council of state.

The ministerial council comprises secretaries of foreign affairs, the interior, war, navy, justice, finance, and education and public worship; and it may be said, that, so earnest yet vacillating is

party spirit in Greece, no ministry stays in office long. An English writer reckons, that, on the average, the ministry is changed three times a year.

The council of state is an advisory body. All measures passed by the Boulé are referred to it before being laid before the king: the council considers them, and has ten days within which to judge and return them to the Boulé with remarks and suggestions of amendment. If a bill is not returned within that period, the Boulé may go on and pass it, and send it up for the royal signature. The councillors of state hold office for ten years, and are nominated by the king on the advice of his ministers; and the council is limited to twenty-five members. It will be observed that in some respects it corresponds with the British House of Peers, though its power is only advisory, and it cannot, like the Peers, throw out or long obstruct a legislative measure.

Greece is burdened with an unnecessarily large body of administrative officials. According to the report of a British diplomate, there were, in

1875, no less than 18,180 of these officials, who drew from the public treasury, in salaries, nearly $3,000,000 a year, — more than half the total revenue of the kingdom.

The nation is divided into thirteen provinces, or nomarchies, presided over by governors, or prefects; these are in turn subdivided into fifty-nine administrative districts, or eparchies; and the latter yet further into cantons, or communes. The governors and mayors are appointed by the king; and it is not many years since this network of administration was reeking with peculation and corruption, which are, if we may believe official reports, by no means yet extinct.

The capital, fixed at various periods of the revolution at Astros, Corinth, and Ægina, was at last transferred, at the instance of King Otho, to Athens. That ancient and renowned city was almost the only one in Greece which had preserved any very obtrusive remains of the olden grandeur of the race; which, through every calamity and vicissitude, had not let learning and refinement wholly die out, but had preserved both the material and to some degree intellectual

features of the Greece of Pericles and of Demosthenes. The establishment of the government at Athens was hailed with delight by its citizens, and a new life began to spring up amid its august ruins. Ever since, Athens has been slowly growing, until it is now a bright and almost busy city.

It occupies a part only of the site whereon stood the city at the period of Roman dominion. Athens, as it was under the Turks, was most thickly settled, and had its busiest quarters just at the foot of the Acropolis.

"The city of Theseus," says About, "the ancient Athens, extended from the Acropolis to the gates. On the naked rock you can even now ascertain the sites of the small houses of the time of Pericles, and follow the zigzag streets of that period. The Roman houses, however, have left no traces: the ground is so encumbered with *débris*, that you would have to rummage through two or three yards to find the ancient soil."

The same writer thus briefly describes the main features of the modern city: "It is cut at right angles by two large streets, that of Eolus and that

of Hermes: the latter is a continuation of the Piræus road, and ends at the royal palace. The street of Eolus runs at right angles with it: beginning at the foot of the Acropolis, it extends for three-quarters of a mile to the village of Patissia. These two streets are bordered with shops and cafés. At the intersection of the two streets is the café of Belle-Grèce, which is the principal rendezvous of the entire male population of the city. The new city lies between the sides of the triangle formed by the palace, the street of Hermes, and the part of the street of Eolus towards Patissia. The streets are neither very straight, nor well graded: a big ditch crosses this fine quarter throughout its length. The houses, usually of three stories, one of which is under ground, look at once gay and unpretentious. The meals are taken in the underground story. In the new city are the two principal modern edifices of Athens, the university and the palace: here, too, are the hospitals. It is the fashionable quarter, whither the people flock as do the Parisians to the Champs Elysées."

Athens had a population, twenty years ago, of

some twenty thousand. It has since more than doubled; the inhabitants of the city now numbering about forty-five thousand, and the Piræus, its seaport, having a population of six thousand. The capital is almost devoid of suburban settlements. A few straggling villages are scattered here and there in the vicinity: otherwise the aspect beyond the gates is that of rather dreary and much-neglected plains.

The bazaar is in the mercantile quarter of the city, full of life and trade in every variety of ware during the day, and deserted at night. Nothing can be more picturesque than this business resort when crowded by buyers and sellers wearing the curious, many-colored costumes of Eastern Europe and of the Orient. It is situated near the old Turkish quarter, not far from the eminence which is crowned by the Acropolis.

III.

PHYSICAL FEATURES.

THE modern realm of Greece finds its northern limits at the frontiers of Turkey: on every other side it is bounded by water, — the Mediterranean on the west and south, and the Archipelago on the east. The shape of the country is most irregular. The Gulfs of Patras and Corinth almost cut it in two. The narrow neck, six miles across, upon which Corinth stands, is the only connection between Hellas and the peninsula of the Morea, the ancient Peloponnesus. Hellas, or Greece proper, includes Acarnania, Eurytania, Trichonia, Etolia, Phocis, Phthiotis, Bœotia, Thebes, and Attica. The Morea comprises Achaia, Elis, Corinthia, Triphylia, Gortynius, Messenia, Pylos, Laconia, Lacedæmonia, Cymeria, Mantinea, and Argolis.

The large and exceedingly irregular island of

Eubœa, including Karyotos, lies just off the north-western coast of Hellas, separated from it by the channels of Talanti, Trikeri, and Egripo, and at one point almost touching the province of Thebes.

The coast of Morea is indented at frequent intervals by large gulfs, of which the Gulfs of Arcadia, Kalamatia, Kolokythia, and Nauplia, are the principal.

Besides the mainland described, the kingdom includes a number of islands off the coast. The largest and most noted of these are Santa Maura, Cephalonia, Zante, Corfu, Cytherea, Skyros, and the cluster of the Ionian Islands.

Greece is separated from Turkey by the mountain chains of Pindus and Othrys, and on the north-western frontier by the River Platames and the Gulf of Aria.

The principal rivers are the Aspro Potamo, marking the boundary between Acarnania and Etolis; the Morneo, separating Etolis from Phocis; the Sperchius, in Phthiotis; the Alpheus, between Elis and Tryphilia; the Eure, in Lacedæmonia (the ancient Eurotas); the Pyrnatia, in

Messenia; the Gavrios, running through Lake Copais and the Aspo, in Attica and Thebes. Lake Copais, which in summer is little more than a vast swamp, but in winter is fifteen miles long and ten wide, is the largest inland body of water, and lies in Northern Thebes.

Mount Parnassus stands near the western boundary of Bœotia.

It will be observed that the two great ancient Greek states of Epirus and Thessaly are not included in modern Greece, these being still under Turkish rule: the former is now known as Albania. The Greek Island of Corfu lies off the coast of Albania, and is the northernmost land under the dominion of King George.

The length of Continental Greece, from Cape Matapan to the Turkish frontier, is about one hundred and seventy miles: its width, from Marathon to Cape Clarenza, is not far from one hundred and fifty miles. About one-third of the area of the kingdom is included in the islands. The surface as well as the outline of Greece is very irregular.

The coast is almost everywhere high, and

deeply indented. There are very few plains, almost the whole country presenting series of mountain ranges and valleys. The few level lands in Greece are to be found near the mouths of the rivers, or in basins formed by cordons of mountains. It is said that nearly one-half of the country is occupied by rivers, lakes, and mountains.

The Pindus, at the northern frontier, is the highest mountain range; and Mount Guiona, the loftiest eminence, is over eight thousand feet high. The peaks of the higher mountains are clothed with snow from the middle of October to the first of April.

The climate of Greece is moderate, and in many parts not unhealthy. The mean temperature of the southern Morea is stated to be 65.3°; that of Corinth, 64°; and that of Eurytania, in the north, 62°. Snow sometimes falls to a depth of six inches in mid-winter, but soon melts away. Yet the weather is very capricious. Rapid changes occur; and the sirocco, suddenly blowing in terrible gusts, often sweeps over Attica and the Morea.

M. About even declares, in contradiction of most other writers, that Greece is far from salubrious. "The fertile plains," he says, "the rugged rocks, the smiling coasts, all conceal fever: you are poisoned, breathing the embalmed air beneath the orange-trees. One might say that in this venerable East the air itself falls into decomposition. Spring and autumn produce periodical fevers throughout the country. Infants die of them, grown people suffer from them. The marshes ought to be drained, and the country rendered salubrious by science and money."

Of the rivers, the same lively and imaginative writer says that the Eure is the most beautiful, having clear water, and being always full; while most of the others are either muddy or half dried up. The Eure is over fifty yards wide: "its water, very clear and very rapid, runs over a bed of fine sand between two clumps of trees, behind which rise noble crags, high, peaked, of a reddish color, and sometimes of an almost golden hue. Willows, plane-trees, and poplars grow in thick copses on the banks: here the rose-laurel grows

to a real tree, taller than the oak of twenty years' growth; and this is to be found in almost every part of Greece."

In his excellent work on Greece, Mr. Strong has the following on the physical aspect of the country: "There is no doubt that in Greece the appearance of the country has changed most materially during the last twenty or thirty centuries; and, though the positions of mountains and rivers remain the same, even their aspect must have undergone a complete change. Herodotus says that the Athenians hunted bears in the forests of Mount Lycabettus, where now there is scarcely a shrub to be found a foot high. From other writers we know that Hymettus, Pentelicon, and Parnassus were covered with forests to their summits. They now present the appearance of skeletons of mountains, bare rocks, without any vegetation, or only producing a few stunted trees, whose roots seek in vain for nourishment among the soilless crevices.

"The trees which formerly covered these mountains have died away by degrees: the soil kept together by their roots, and increased by

the decomposition of their leaves, has, in the course of time, been washed down by the heavy periodical rains into the valleys, the level of which has, no doubt, considerably risen, as is abundantly proved by many antique ruins having been discovered in digging the foundations of modern houses. In the plain of Olympus, the pedestals of the column of the Temple of Jupiter, which have lately been found, are nearly twenty feet below the present surface of the ground. The rivers have shared the same fate, dwindling to little streams."

IV.

POPULATION, NATIONALITY, AND LANGUAGE.

Such is still the disorganized condition of Greece, that it is difficult to obtain even an approximate idea of the number of its inhabitants. So long ago as 1828, it was estimated at somewhere between two and three millions; but this estimate included the Greek provinces which Turkey retained. A census was taken in 1870, but was regarded as far from exact. The numbers reported by it were about 1,500,000, rather more than half the population being males. This population was stated to be divided as follows: Attica and Bœotia, 136,804; Phocis and Phthiotis, 108,421; Acarnia and Ætolia, 121,693; Argolis and Corinth, 127,820; Achaia and Elis, 149,561; Arcadia, 131,740; Messenia, 130,417; Laconia, 105,851; Eubœa and Sporades, 82,541;

Cyclades, 123,299; Corfu, 96,940; Zante, 44,557; Cephalonia, 77,382; and subjects in the military and naval service, 20,868.

The total area of Greece is nearly twenty thousand square miles. The average density of population, as given by the census, was seventy-three to the square mile in 1870.

"About one-half of the total population of Greece," says "The Statesman's Year-Book," "is agricultural, living dispersed in villages. The principal towns (exclusive of Athens) are Syra, with a population of 25,000; and Patras, with 25,000. At the liberation of the country, there were only nine towns which had partly escaped the devastation which overtook the rest; the principal ones being Lamia, Vonitza, Nauplia, and Chalcis. All the other towns and villages were in ruins; so that the first necessity of the inhabitants of the new state was to get housed. Since that time, ten new cities have been founded; and twenty-three old towns, including Athens, Thebes, and Argos, have been rebuilt, besides many villages."

There is much difference of opinion as to the

proportions of various nationalities and races among the inhabitants of modern Greece.

It is alleged by some that a very large proportion of the population is Sclavic Albanian; and it is certain that a considerable majority of the people living in Attica, Messenia, and Bœotia, and a goodly number of those living in Laconia and parts of Achaia, Elis, Salamis, Corinth, Argolis, Arcadia, and Achaia, are Albanians. Yet it is probable that the Albanian Greeks do not constitute more than from one-fifth to one-sixth of King George's subjects.

These Albanians are, however, the most thrifty and enterprising of the dwellers in Greece, and form the large body of the farmers. They are "strong and patient men," sedentary, keeping close to their affairs; and "their ambition does not extend to the holding of office."

"Every evening," says Edmond About, "at sunset, you will meet near Athens long processions of Albanians, returning with their wives from the labors of the fields. They almost all live at the foot of the Acropolis, where the Pelasgians lived of old. The Albanians speak an original

tongue, which does not mix with any of the other Sclavic idioms."

Besides the Albanians, there are many Valaques in Greece: this is a wandering, restless race, who sleep on the mountains in the open air, and who are in large part shepherds and drovers. They speak a kind of corrupted Latin, which is a very uncouth-sounding jargon.

In various parts of Greece, especially at Athens and the Piræus, numbers of Maltese are to be found, doing humble kinds of work, such as gardening, errand-running, and road-making; serving in Greece somewhat the same uses that the mass of Irish do in America. Turks are to be found here and there in the kingdom, oftenest as merchants at the seaports. They are despised and tolerated by the Greeks.

A large portion of the present population of Greece are the children of Greeks, who, previous to the revolution, lived at Constantinople and in other parts of Turkey, and at various points in Eastern Europe and Western Asia. The protracted war almost depopulated the country. When peace was restored, and liberty was secured, a tide

of immigration set toward the long-deserted land. Among these were some of the "Phanariots," a polished and enterprising colony of Greeks at the Turkish capital. The Phanariots rallied around King Otho, and now constitute the high aristocracy of Athens.

Many Greek mountaineers from the north too, who had aided in throwing off the Turkish yoke, hastened into the country, and brought to it new life and vigor. With rough, brigand-like manners, and adhering to the picturesque costumes of their native hills and valleys, these are called the "Pallicars," and represent the extreme of one phase of Greek habits and character; while the Phanariots, who dress like Englishmen or Frenchmen, represent the extreme of another.

The ancient Greek was the noblest language which the invention or custom of man has given to the world. What has become of it? Is the tongue spoken by the living native of Attica the same as that in which Alcibiades commanded armies, Solon gave laws, and Demosthenes thundered against Verres? Is Greek, as we know it

in the pages of Sophocles and Aristophanes, a dead language? and is what remains but a faint echo of its former symmetry and force?

Perhaps no one could answer this question better than the late President Felton, who was not only one of the foremost Greek scholars of his time, but who himself visited the modern Greece, and compared the customs and the languages of the past and of the present.

He says, in his "Lectures on Greece," "These men who crowd the streets, no less than those who once worshipped in the Acropolis, and whose dust has slept two thousand years in yonder Cerameicus, are Greeks, are Athenians. The language they speak falls not unfamiliarly on the ear. I have read these words, here used by living men to express their living thoughts, in Xenophon, in Plato, in Aristophanes, as in what the scholars erroneously call a dead language.

"No, the language is not dead. As we have the Acropolis with its Parthenon, lovely in its decay; as we have a living Athens beside the Athens of old; as we have men and women with

forms and figures like those in the time-stained marbles that fill the British Museum and the Vatican: so we have in the land of Demosthenes and Plato the language they once spoke, with changed constructions, and shorn of some of the graces it excelled in when Pericles aroused all Hellas with the terrible might of his speech."

Still the modern Greek, preserving as it does many of the characteristics of the old, bears evidence of having passed through many and often considerable modifications. There have been changes in the formation of the tenses, in the increase of prepositions, in the replacing of quantity as the main rhythmical law of poetry by accent, and in the sounds of vowels and diphthongs.

The better classes in Greek speak a comparatively pure tongue; the lower classes, corrupted and vulgarized idioms. President Felton remarks that progress in restoring the purity of the language has been going on steadily for the past half a century. Excellent grammars, written with the purpose of eliminating the modern

corruptions, have been published; and it is an illustration of this progress that a missionary was obliged to make four translations of the Bible within twenty years to keep up with the improvements made.

V.

RESOURCES, TRADE, AND FINANCE.

Modern Greece is agricultural and commercial rather than industrial. Manufacturing enterprise is as yet undeveloped there. It is very likely that Greece will never become an extensive manufacturing country. Its imports, in large part, consist in what fabricated articles it requires. With the magnificent soil with which many portions of the kingdom are blessed, its main resource is naturally the cultivation of the land; and, next to this, an active commerce is the natural result of its geographical features, — its form as a peninsula, its many good harbors, the easy access which is had to and from its ports by way of the Mediterranean, and its situation conveniently between the great marts of the Levant and those of Eastern Europe. Yet Greek agriculture by no means fulfils any thing like its possibilities.

It must always be remembered that the resources of Greece have lain under the blight of foreign domination for centuries, and that the material as well as political and intellectual revival of Greece has only had half a century of progress. A little less than half of the country is arable, and available for the labors of the husbandmen: less than one-seventh is actually under cultivation. The mountains and rocky expanses occupy a quarter of the territory, and the forests somewhat more than an eighth.

Greece contains many inland lakes and much marshy land: the latter, however, in many localities, affords good pasturage. Some of the ponds and lakes have been drained off, and left many fruitful acres to cultivation; and, with the requisite capital and enterprise, the draining of such bodies of water as Lake Copais would add very much to the arable area. This will probably be done sooner or later. One of the sorest disadvantages felt by Greek agriculture is the lack of large and swift rivers. It does not rain often enough to supply the requisite moisture, in that sultry clime, to the fields; and the vines and olives especially need much water.

The result of this defect has been to teach the farmers to economize the water in their small streams, and to use it for watering their land.

Besides the running streams which appear on the surface of the soil are others which flow beneath the rocky formations, and only come into view at intervals: these can be but little utilized for the farms.

The soil of Greece is favorable to the growth of cereals, vineyards, and fruit-trees: wheat, rye, and maize are raised in the rocky districts; barley has a moderate growth; but the potato crops are poor. Pease, beans, and other vegetables, grow well; and rice is successfully planted in the marshy places. Cotton has become in late years one of the agricultural products of Greece. In Argos and the Greek islands of the Archipelago it is grown with considerable success; and it is prophesied that at no distant day these regions will compete, as far as their extent will allow, with the cotton plantations of the Southern States and of India.

The revenue from cotton has already become a considerable one, and is yearly increasing.

The main product of Greek agriculture, however, is currants. A very large portion of the soil is used in raising and cultivating this fruit. The shores of the Gulf of Corinth, the fertile region between Corinth and Patras, and the Islands of Zante and Cephalonia, are covered with thickly-planted currant-vines. Greece exported currants to Great Britain, in the year 1875, to the value of $7,000,000. In the same year, olive-oil to the value of nearly $900,000 was exported to Great Britain, and valonia to the value of $200,000.

Indeed, the soil teems with the wild olive, which does not need grafting to produce an excellent fruit. Olives form an article of food to the people, and furnish the oil which they burn instead of candles in their cottages and huts.

Of the grapes which flourish so plentifully and in such wide variety in different parts of Greece, two uses are made. Wine is made of them; and the vineyards supply an ample quantity of this for the consumption of a people who are notably sober and frugal. Then the grapes are preserved into raisins, and sent all over the world. The vine is so prolific in Grecian soil, that in the

Island of Santorin alone sixty varieties may be counted; and it is the wine of Santorin which is accounted to possess the finest flavor of all the Greek vintages. This wine, moreover, will keep a long time, and may be carried long distances with impunity. It is of a beautiful topaz color, and About enthusiastically calls it "the Lacryma Christi of Greece." Grapes for the making of raisins are grown mainly between the Isthmus of Corinth and Arcadia, and on the northern and western borders of the Morea.

Tobacco is another product of Greek soil; and M. About, who, coming from Paris, should be a judge, declares that the Greek tobacco is "of a fine quality and a delicious perfume." It is grown mainly in Argos and Livadia: the tobacco of Argos is black and fine. The weed is grown very easily and cheaply in these districts. In fruits, the Greek soil and climate, while unfavorable to the culture of apples, pears, nuts, and berries, is well adapted to that of apricots, figs, almonds, oranges, and lemons.

The figs of Attica are still as fine as they were when celebrated by the poets of antiquity. They

are smaller, but have a finer flavor, than those of Smyrna. "The Greeks," says M. About, "have the unfortunate habit of gathering their fruits before they are ripe." The reason for this he found to be that the roads were so bad as to make the transportation of ripe fruit impossible, or at least unremunerative.

The forests of Greece, which occupy about an eighth of the whole territory of the kingdom, are not only most picturesque in aspect, but of most useful species. The forests on Mount Parnassus, in Dorida, on the Island of Eubœa, and in Acarnia, are famous for their density and beauty; yet but little profit has been derived from this source of wealth up to the present time. The valonia of the forest-oaks is the only product which has been utilized. Greece has localities where the silk-worm might be cultivated with profit; but this resource also has been much neglected. The lands are mainly held by a few proprietors: many peasants, however, have little farms of their own.

In a more prosperous and settled country, the mines and quarries of Greece would have long since sufficed of themselves to enrich the people.

"There are," says M. About, "mountains of marble. Mount Pentelica contains still enough material to construct another Parthenon; and the quarries of Paros were not exhausted for having given birth to an Olympus. "The marbles of Pentelica and Paros are to-day the most beautiful in the world. The one is solid, fine, and brilliant: the other is transparently limpid; its warm and living color gives to statues the appearance of flesh. To work the quarries of Pentelica, all that is needed is workmen and wagons. The road is laid out from the mountain to the Piræus, and from the Piræus to the whole world."

New quarries of marble are constantly coming to light as Greece is more and more explored; but the quarries lie unworked for want of adventurous capital, and routes for carrying the marble to the seaboard.

In Bœotia there is a large charcoal mine, and there are similar mines in other parts of Greece. Lead, silver, emery, and other mineral products, also exist, without the means of taking advantage of their existence.

Greek commerce is reviving but slowly from its long torpor, and is far from having recovered its ancient prosperity. In the five years between 1871 and 1875 the country imported goods to the value of $17,500,000, and exported goods to the value of $15,000,000; the former exceeding the latter by $2,500,000. Of the goods imported by Great Britain into Greece, the chief trade being with that country, cotton fabrics were entered to the amount of about $3,000,000. The total exports of Greece to Great Britain in 1875 were valued at about $8,800,000, and the total imports from Great Britain at not far from $5,000,000. The Greeks trade also to some extent with France, Turkey, Italy, Austria, and Russia. At the beginning of 1876 the mercantile marine of Greece numbered 5,000 vessels, with an aggregate tonnage of about 240,000 tons. This service is divided into three classes, — sailing-vessels under sixty tons, those over sixty tons, and steamers. Of these the first class includes nearly four thousand vessels, the second about a thousand; and there are sixteen steamers.

An important portion of the commerce of the

Black Sea, the Ægean, and the Mediterranean, is carried on under the Greek flag. Her commercial progress has been at a snail's pace ever since her attainment of independence.

In 1838 she had 3,269 merchant ships; in 1850, but a few over 4,000: in forty-five years she has only increased the number by two thousand. Twenty years ago there was but one steamer in Greece, "The Otho," which was the property of the king.

No fact gives a more striking idea of the poverty and dilapidated condition of Greece than the fact that as yet there is but a single railway in the whole kingdom; and this is but seven miles long, and connects Athens with its port, the Piræus. There are telegraphic wires reaching between the principal places, of a total length of 1,235 miles; and in 1875 over two hundred thousand telegrams were sent over the wires. In that year there existed one hundred and thirty-one post-offices in Greece; the annual number of private letters carried being somewhat less than two and a half millions, while of official letters there were 725,000, and of newspapers a million and a

half. The Greek post-office now just about pays for itself; but it has until quite recently been operated at a loss to the government, the excess of expenditure over receipts averaging $8,000 or $10,000 a year.

The financial record of Greece is far from being a gratifying one. It is one of the nations which are afflicted with the calamity of an annual deficit. For many years Greece has spent more than she has received. Prodigal in the creation and payment of almost useless offices, with a debased and corrupt civil service, and a magistracy which is by no means without the stain of peculation, the country has been sinking deeper and deeper into debt, while its better classes have been struggling to lift it from its degradation.

In 1876 the revenue of Greece was about $6,925,000; her expenditures, $6,975,000; deficit, $50,000; and the annual deficit for the past four or five years has ranged from $50,000 to $150,000.

The revenue is derived from direct taxes on land, bees, pastures, cattle, patents, and houses, which bring about $2,275,000; from indirect

taxes in customs, stamps, and miscellaneous, about $2,900,000; public establishments, — post-office, telegraph and printing office, — $200,000; public domains, mines, forests, &c., $500,000; sale of public property, $550,000; ecclesiastical revenue, $55,000; receipts, $265,000; and various minor items, $200,000.

The expenditures include interest on home and foreign loans, which costs Greece annually $1,375,000; pensions, $545,000; civil-list, $200,000; salaries of deputies, $80,000; the various ministries, nearly $4,000,000, of which the war-office spends $1,330,000, and the interior $850,000; administration and collection of revenue, $500,000; and refunding road-debt, $265,000.

The total debt of Geeece is, considering its population, enormous.

The budget of 1876 reports it as about $76,800,000, of which three-fourths is foreign. Besides its funded debt, Greece has a floating debt which is stated at not far from $30,000,000. A large portion of the funded debt consists of unpaid interest on foreign loans.

VI.

MILITARY AND NAVAL STRENGTH.

From "The Statesman's Year-Book" for 1877, which is perhaps as good an authority as any on the subject, I gather the following table of statistics relating to the Greek army, taken from the report of the minister of war for 1876: —

	Officers.	Non-Commissioned Officers.	Rank and File.	Total.
Staff	24	5	.....	29
Engineers	41	41	.....	82
Artillery	49	172	515	736
Cavalry	23	84	233	340
Infantry	380	1,557	8,414	10,351
Pioneers	21	71	400	492
Miscellaneous	99	35	15	149
Military School	17	8	62	87
Gendarmes	90	266	1,250	1,606
Supernumeraries	.....	184	.....	184
Unattached	5	.....	.....	5
Total	749	1,981	10,820	14,061

The Greek army is constituted by a general conscription, the conscripts being obliged to serve for four years. Substitutes are, however, allowed, and the privilege is very widely used. The cost of maintaining this army of 14,000 men is about $1,332,000 a year. "A considerable number of the men actually under arms," says "The Year-Book," "are veteran soldiers, including many Albanians, and a few Frenchmen, Germans, and foreigners."

Greece has also a navy, which is by no means equal to her capabilities, and is not so strong as it was twenty years ago. It includes one iron-clad, the "Basileus Giorgios" ("King George"); six screw-steamers, the "Paralos," "Salaminia," "Plexaura," "Suros," "Nauplion," and "Afroessa;" four schooners, the "Methonë," "Saffo," "Aura," and "Kuthnos;" two cutters, the "Glaukos" and "Poludeukes;" and the royal yacht "Amphitrite." Its numbers are about eighty officers, two hundred non-commissioned officers, and about four hundred sailors. They are supplied by conscription among the dwellers along the coast, though some of the sailors are

volunteers. The annual cost of supporting the navy is not far from $325,000.

Twenty years ago, the Greek army comprised 8,500 men and 1,071 officers. The service of the gendarmerie and irregulars was created mainly for the purpose of suppressing the brigandage which was rife in the country. A large portion of this force was composed of men who had been brigands, with their old captains for officers. The navy, in 1855, comprised eleven hundred sailors and four hundred and fifty officers.

VII.

RELIGION AND EDUCATION.

THE Greek is the State Church of the kingdom of the same name, and comprises an overwhelming majority of its people. The Greek Church of the East is composed of the four patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria; and it was to the former that its branch in Greece belonged before the independence of the nation was achieved. Then the Church in Greece virtually passed from the control of the Patriarch of Constantinople, though he is still nominally its ecclesiastical head, as well as of the branches of the Church in Thrace, Wallachia, Moldavia, and a large section of Asia Minor.

In 1833 a national synod assembled in Greece, and declared the Church independent of the patriarch. This body proceeded to re-organize

it on a national basis. They established a perpetual council, which is called the "Holy Synod," is presided over by the Metropolitan of Athens, and regulates all affairs of the Church within the Hellenic kingdom. The metropolitan is assisted by four archbishops and bishops resident at the capital.

There are four archbishops and six bishops in Continental Greece, six of each rank in the Peloponnesus, and five of each rank in the Ionian Islands; and Corfu has a metropolitan. While the Greek is the State Church, the existing constitution provides for complete toleration throughout the kingdom.

The members of other sects are, indeed, too few in number to excite distrust in the government, or jealousy among the established clergy. There are about twenty-five thousand Roman Catholics in the various seaboard towns, and too few Protestants and Jews to be reckoned.

The "Holy Synod" holds an annual session in September, deliberates, and presents the results of its deliberation to the king, who thereupon appoints a commissioner to carry out the united

decisions of himself and the Synod. In the interior affairs of the Church, the Synod is supreme; but, when their action relates to the rights and interests of Greek subjects, it can only be carried out in concurrence with the civil government.

Its functions comprise the teaching of doctrines, the maintenance of forms of worship according to the ancient ritual of the Church, the supervision of the duties imposed on each order of the clergy, the religious instruction of the people so far as this can be done without infringing the constitution and laws, ecclesiastical discipline, the examination and ordination of priests, the consecration of cathedrals and churches, and the approval or condemnation of religious books.

The Synod also watches narrowly every attempt at reform and proselytism, and, on occasion, calls upon the royal authority to assist it in repressing such movements. The Synod also has control of the religious festivals of the people, excommunicates lay members, has a joint jurisdiction with the government in regulating marriages, and pronounces the dissolution of marriages after divorce has been decreed by the civil courts.

The main differences between the Greek and the Roman Church are stated to be "as to the honor given to the later general councils, the number of sacraments, the use of both kinds by the laity in the eucharist, the time of observing Easter, the doctrine of purgatory, the mode of making the sign of the cross, the celibacy of the clergy, and the use of the Scriptures by the laity. The Greek Church agrees with the Roman in the doctrine of transubstantiation, in praying to the Virgin and saints, in the worship of pictures, and in priestly absolution."

The prelates are paid by the state ; the inferior clergy are not, and have to make the best living they can out of voluntary contributions, and the fees derived from baptisms, marriages, and burials.

The strenuous efforts of certain patriotic and enlightened Greeks, late in the last century and in the first twenty years of this, to found schools and establish a system of education, have already been mentioned. The Greeks have always been ambitious to learn, and the character of the people has afforded a ready soil to receive projects of education. Even during the revolution,

Greek statesmen found time to devise schemes for the instruction of youth; and, during the regency, a system of public education was adopted, and large sums were raised for this purpose, not only from taxes, but by voluntary contribution. Prince Ipsilanti left all his wealth to establish a school, which is flourishing at Nauplia to this day.

As soon as the status of the Church had been settled, the government devoted its attention, in 1834, to the subject of education; and a law of that year established free communal schools in the kingdom, and made education compulsory.

The present public school system comprises the communal schools, in which are taught reading, writing, arithmetic, the elements of history, geography, and natural philosophy, and which include both sexes; the Hellenic schools, the courses of which are devoted to the elements of ancient Greek grammar, translation of the ancient into modern Greek, and French and Latin; the gymnasia, which correspond with our "high schools," where the scholars pursue Latin and Greek, and take up logic, ethics, philosophy, physics, gen-

eral history, and, in languages, German, French, and English; and, lastly, the University of King Otho, which has four departments of faculties, — those of philosophy, theology, medicine, and law.

These four grades of colleges and schools have about five hundred professors and instructors, and contain about sixty-five thousand scholars, of whom the communal schools have over fifty thousand, the Hellenic schools seven or eight thousand, the gymnasia three or four thousand, and the university eight or nine hundred.

It is worthy of remark, that this whole body of Greek scholars only comprises a little over six thousand girls.

That education has still much to do for Greece may be judged when the fact is stated, that the census of 1870 showed that only thirty-three per cent of grown men, and only seven per cent of grown women, in Greece, could read and write.

VIII.

TRAITS AND CUSTOMS.

THE character of the modern Greek bears many points of resemblance to that of his renowned and classic ancestor. He has not, perhaps, the high culture, civilization, elegance, and philosophy of the Greeks of the ages of Plato and Pericles; but he is the easily recognized descendant of the race which once so nobly adorned the soil which he possesses. He has the same intellectual quickness, not only in observing, but in combining and arranging his ideas. He inherits the courage of the legions of Alcibiades and Miltiades; and to-day Greeks are sought by foreign potentates as valuable mercenaries. The Mainotes and Suliots are among the most valiant, as they are among the most warlike, of modern races. The Greek people are restless, and almost lawless: they are

impatient and proud, as if the old spirit of ambition for dominion and power still struggled within them. The idea of nationality is one of the most firmly rooted in their souls.

Their most salient traits are mental energy, a natural aptitude for learning, quick comprehension, an ardent curiosity, a love of freedom and equality. On the other hand, they are factious and quarrelsome, ready at all times to appeal to physical force, rebels by hereditary instinct, and full of subtlety and cunning. With all his virtues and vices, the modern Greek has evidently the stuff in him capable of being moulded, not only into good citizenship, but into eminence among the nations.

In personal appearance, too, the true Greek has scarcely deteriorated from the short-statured but comely and graceful citizen of the Athenian republic. He is probably somewhat taller, on the average, than the ancient Greek. His form is slender, his face thin, his nose long and arched; and the long sweeping mustache which adorns his lip, and is the only beard he wears, gives him a bold and martial look. His con-

stitution is such that he preserves to the age of threescore his graceful figure, and free, active movement. The Greeks scarcely know what it is to be fat. As a race they are blunt, nervous, and excitable. Moreover, they are one of the most sober people in Europe.

"They are great drinkers," says M. About, "but drinkers of water. They rarely pass a fountain without drinking: if they go into a tavern, it is to chatter. The cafés at Athens are full of people; but the customers do not take strong liquors. They call for a cup of coffee, a glass of water, a light for their cigarettes, a newspaper, and some dominoes. These occupy them all day. In two years I did not meet a single man dead-drunk in the streets; and I think all the drunkards in the kingdom could soon be counted."

It is the same with other vices. The Greeks, though excitable and nervous, are not a violently passionate race. They take all their pleasures soberly, almost sedately. Debauchery and wild dissipation are rare among them.

"They are capable of love and of hate; but

neither their hate nor their love is blind: they do both well and ill deliberately: reason always enters into even their most violent actions."

It is notable that in Greece proper the people almost entirely escape the affliction of insanity, while this is so prevalent in the Ionian Islands that it is regarded almost as an epidemic. The inveterate love of the Greeks for equality — a trait which is obtrusive in every period of their history — is attended with a spirit of contempt for law and regular authority, which has been perhaps the chief difficulty in the way of the reforms attempted during the past half a century. This trait, too, has made of the Mainotes and other mountaineers so many groups of brigands, has infested the seas of Eastern Europe with Greek corsairs and pirates, and has made the crime of barratry one peculiarly Greek.

Greek brigandage, which has existed for centuries, has flourished down to our own time. Within the last three or four years, brigands have committed atrocious murders on the very plain of Marathon; and their lawless incursions have reached almost to the gates of the capital itself.

The brigands, moreover, are not a distinct and sharply-defined class, apart from the rest of the rural community. They have an organization not less minutely regulated than the government at Athens, — a chief or captain, recruiting agents in the cities, and emissaries sometimes at the royal court.

"The brigands," says M. About, "often return to civilized life: often, also, the peasant becomes a brigand for some weeks, when he knows of a good stroke to be made; after which he returns quietly to his fields."

The exertions of the government have, however, effected much in checking brigandage, and at least in keeping it aloof from the neighborhood of Athens and other towns, and Greek piracy has to a considerable extent disappeared; but it is still unsafe to travel in remote regions of the country without an armed force for protection.

The Greeks do not like foreigners: they look upon all — even the Russians and the French — either as intruders, or as victims to be fleeced. As a consequence, they are not noted for their hospitality. They receive strangers coldly, and

give them scant welcome. If an Englishman or Frenchman carries a letter of introduction to a Greek, he is received with a rather icy civility, and is perhaps bidden to a seat at table; but he is rarely invited to repeat his visit.

"The stranger," says M. About, "is not actually ill received in the houses where he presents himself. If the master has gone out, the domestic receives you at the door. Tell him your name without fear: he will not repeat it to any one. He is too discreet to speak to his master about the people who have come to see him. If you leave a card, he thinks it is a present you are making him, and retains it as a keepsake. If the family is at table, you are told that they are eating, and the door is shut in your face. If the repast is finished, and the master is enjoying his siesta, you are bluntly apprised that he is asleep. If they are neither out, nor at table, nor abed, and are enough dressed to receive people, if the chambers are sufficiently in order to prevent the visitor from knocking against the furniture, he is asked to come in, and invited to sit down; a pipe is offered him, a cup of coffee is brought to him,

and the host swears to him eternal friendship; but he does not ask him to come again."

The Greeks, one and all, are habitual smokers. Tobacco being very cheap in Greece, it is an economical habit. They smoke cigarettes in the street and at the café, and the chibouk at home. The Greeks are also very fond of coffee, which they take in small quantities many times a day. They also have a taste for sweetmeats, which they call "*glyco*," and which they are continually munching.

Sociality is scarcely an obtrusive feature in the domestic life of the Greeks. There is but little neighborly feeling among them: they eat and live to a great extent with closed doors and shutters. Seldom do sounds of gayety proceed from the mansions: domestic existence within their walls seems dull and sleepy. Their frugality and abstemiousness render their tables any thing but inviting to travellers used everywhere to "all the delicacies of the season:" their meals are far from inviting, nor is the almost anchoritic plainness of fare relieved by vivacious conversation. The house

is lighted by smoky lamps; the servants are slipshod and slovenly. When the family is at table, the father begins by helping himself; then he helps his wife, and lastly his children.

The meal is rapidly and almost silently despatched. Then the father goes for his promenade, or his cigarette and coffee at the café; while the mother puts her children to bed with few embraces, and afterwards sits idly awaiting her husband's return. This is, of course, descriptive of the mass of common people, and does not apply to the refined circles of the Phanariots at Athens, or to the higher society of the provincial cities and towns.

"The difficulty of living, the want of necessary comforts, and, above all, the uncertainty of the future," declares M. About, "will for a long time postpone the birth of that familiar intimacy without which we can scarcely conceive of a family existence."

The modern Athenians are much like the Parisians, who pride themselves on being the modern type of the ancient Athenians, in one respect: they live a great deal in the open air.

Their homes are their dormitories; their waking hours are spent in the streets and at the cafés.

The traces that still exist of the houses of the classic era, indeed, would seem to show that the custom is as old as that era; for the dwellings must have been, for the most part, small and mean. They gather in the squares, and on the corners, and at the bazaars: you find chattering groups about the doors of the churches, and knots of students before the university. The middle classes are prone to gather, as in our own villages, at the taverns and the "corner groceries;" and the barbers' shops and apothecaries' are favorite places of resort and gossip.

At the bazaar, the citizens, of whatever rank, may be found in multitudes in the morning. On summer evenings, the bazaar is dazzling with bright lights; and here the Athenians of humbler rank are gathered to eat cheap but hearty suppers.

"The merchants, in the midst of their fruits and vegetables, cry out the excellence and prices of their wares. Great lamps, filled with olive-oil, throw a bright red light over the piles of figs,

pomegranates, melons, and grapes. In this confusion, every object seems brilliant; discordant sounds become harmonious: you do not perceive that you are splashing in black mud, and you scarcely smell the nauseous odors with which the bazaar is infected."

The common people have a habit of lying down anywhere in the street, so long as it is out of the way of vehicles, and taking a nap. The women sleep on the roofs or *terrasses*, are never seen at the bazaar, and but few are met with at all in the streets.

The Greek is in advance of the Turk in his treatment of and respect for women; but he has the Oriental habit of leaving his womankind one side, of using his wife and daughters as conveniences, and of taking his pleasure by himself, leaving them to take theirs as they can.

But, though the Athenians use their streets as "drawing-room and bed-room," those streets are among the dirtiest in Europe. It is said that Constantinople alone outvies Athens in the filthiness of its thoroughfares. People throw their slops and swill out into the street; and but little

care seems to be taken to keep the road from being dangerous to carriages, so lax is the government in this respect. Athens is, however, far better cared for now than it was under King Otho.

The streets have been paved in many places, and a better police has resulted in the prevention of the use of highways as the receptacles for domestic refuse. Mendicancy has always flourished, and still flourishes, in the streets of Athens; the city swarms with beggars, who seek alms not only from door to door, but perpetually harass passers-by and the groups in front of the cafés and churches. The beggars of Athens are famous for their impudence and persistency.

The hotels and taverns in Greece are about as good as those in Roumania and Bulgaria; which is saying very little for them. They are at once costly and bad. Even the hostelries of Athens are but poor, comfortless abodes for the traveller, who enters them to find the bedrooms scarcely furnished, cleanliness either a lost or an as yet undiscovered art, the service incompetent and stupid, and the table dreary in its lack of viands that are either palatable or digestible.

There is but little competition, as comparatively few tourists get as far as Athens; and trade brings guests only twice a year, — in the spring and in the autumn.

The lower classes of Greeks, when they have occasion to travel, literally "take up their beds, and walk." They carry with them a shawl or rug, and lie down in any corner of an inn, and sleep contentedly. There are many inns at the capital which afford this humble accommodation. M. About describes a sort of inn to be found in Greece, called a "khani," which he speaks of as at once the rudest and best outside of Athens.

"The khanis," he says, "do not need curtains, as they have no windows. White sheets are useless, in default of beds on which to put them; saucepans would be vain ornaments, since there are neither provisions nor kitchen. A servant is unknown to them. Men serve the travellers when they so choose. You find only a chamber which has strictly four walls: if there is a plank, it is a luxury; if a mat, it is refinement. It is only now and then that you find tables and chairs. The traveller unfolds his rug, crosses his legs like

a Turk, or stretches them out like a Roman, while his servant with his provisions prepares his dinner. The khani furnishes a roof: nothing else must be expected of it."

But there is at least bread and wine, straw for horses, rope for baggage, matches, soap, and the elementary articles of grocery which suffice for the simple needs of the Greeks. The laboring-classes of Athens are accustomed to take their meals in the open air in good weather; and their chief articles of food are salt meat, a handful of pimento or bitter olives, and a cake made of sesame and honey.

Such are Greece and the Greek people. With many faults and vices, they have striking virtues; and their virtues are of a sort to inspire a lively hope that they are yet capable of growth and achievement, and that with freedom secured, and a fair field before them, they may in time recover something of their lost power, refinement, and leadership in art, philosophy, and government.

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